

Saskatchewan HISTORY

★ The
North-West
Mounted
Police
and the
Barr Colony

BY

CLIVE
TALLANT

★ James Moffat
Douglas

BY

GILBERT JOHNSON



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The North-West Mounted Police And the Barr Colony

As was mentioned in an earlier article on the Barr Colony,¹ Inspector T. McGinnis of the North West Mounted Police had proceeded from Battleford to the colony on May 10, 1903 to prevent quarrels between Barr and the colonists developing into violence. The detachment established at Lloydminster consisted of one officer (McGinnis), two constables and one supernumary constable.² In September, Inspector McGinnis was replaced by Inspector Parker.³ Constables Profit and Bookless were members of the detachment at that time.⁴ In November, Corporal D. J. McCarthy was placed in charge of the detachment, which on November 30 consisted of one corporal (McCarthy) and two constables.⁵

Corporal McCarthy was serving in Manitoba when he was posted to Saskatoon to serve the Barr party. He travelled with the colonists to Battleford, and made the trip between Saskatoon and Battleford several times with groups of colonists. From November, 1903 until 1905 McCarthy remained on the Lloydminster detachment. During the winter of 1903-04, McCarthy shared an office with W. R. Ridington, the immigration agent, in an outbuilding of the immigration hall which was under construction. Both men later became inspectors of homesteads and eventually sheriffs.⁶ The members of the detachment were favourites with the colonists, and served them well during the winter and in the subsequent years. The police boarded at the home of Mr. and Mrs. William Rendell during the winter, as the Rendells had the only house large enough to accommodate roomers. The Rendells appreciated the company, finding the policemen lively and stimulating.⁷ At sports days during the following summer, the police could be depended upon to put on a good show and to assist with horse racing. McCarthy was a proficient trick rider.⁸ Since there was little crime in the area, the principal work of the police was to patrol the surrounding country during the winter, visiting homesteaders to see that those who were ill, in want of food, or poorly housed received attention.⁹ During the winter, when Dr. W. W. Amos, the resident medical doctor, was called upon to attend outlying settlers suffering from colds or other illness, he would report the cases in need of better shelter to McCarthy. The police would then bring the settlers in question to the two large heated government tents which had been pitched at the townsite for that purpose. The immigration hall could not be used as it was not completed until the winter had passed. When a settler needed supplies and could not afford to buy them,

¹ C. Tallant, "The Break with Barr", *Saskatchewan History*, Volume VI (1953), p. 43.

² *Canada Sessional Papers*, 1904, Paper No. 28, Annual Report of Superintendent A. H. Griesbach, "C" Division, Battleford.

³ *Saskatchewan Herald*, September 16, 1903.

⁴ F. White to J. Smart, September 21, 1903, Department of the Interior file no. 737973, Public Archives of Canada.

⁵ C.S.P. 1904, Paper No. 28.

⁶ Interview with D. J. McCarthy, Melfort, April 29, 1952.

⁷ Diary of Mrs. W. Rendell, December 10, 1903, microfilm copy in Saskatchewan Archives Office, University of Saskatchewan.

⁸ Interview with R. Holtby, Marshall, July 11, 1950.

⁹ *Ibid.*

he could apply to Ridington for assistance. Ridington and the police would then investigate the case. If the settler was indeed in need, Ridington would give him an order for supplies to be drawn from a local storekeeper.¹⁰

Although there were shortages of certain foods in the colony during the first winter, it does not appear that as much suffering occurred as federal authorities had anticipated. The authorities chiefly concerned were James Smart, Deputy Minister of the Interior, and Lt. Col. Fred White, Comptroller of the North-West Mounted Police. Their communications concerning relief stores for the Barr colonists began in August, 1903, and continued until November of that year. Following a telephone conversation on the matter, White prepared a statement of food necessary to maintain 200 men for six months, or 400 men for three, quantities being based upon police rations and prices upon police contract rates at Battleford. The statement of food included flour, hops, bacon, sugar, tea, biscuit, salt, beans, rice, and oatmeal. Butter and other articles which formed a part of a policeman's rations were not included "because they are not absolutely essential to the maintenance of life." The total cost of the food in White's suggested statement would have been \$8,493.48.¹¹ Smart suggested a reduction in this estimate to sufficient food for 100 men for six months, as he felt that the proportion of the settlers likely to be in need would be rather limited and that settlers with means would probably help those in need. He had discarded oatmeal from White's original list, but the latter suggested that some oatmeal should be added, and Smart agreed. White had added a little to the police contract prices for these foods, as he anticipated that contractors would ask more for orders given so late in the season.¹² Eventually, White reported that he had arranged that Prince Brothers, Battleford, should deliver at Battleford 25,000 pounds of flour at two and three-tenths cents per pound (\$575.00), and that the Hudson's Bay Company deliver the following items at Battleford: 5,000 pounds of sugar at eight cents (\$400.00); 600 pounds of salt at two and three-quarter cents (\$16.50); 10,000 pounds of bacon at fifteen cents (\$1,500.00); 5,000 pounds of biscuit at four and one-quarter cents (\$237.50); and 5,000 pounds of rolled oats at four and one-half cents (\$225.00). The quantity of tea required, 1200 pounds (\$300), could be issued from police stores.¹³ The total value of these contracts, including the tea, was \$3,254.00.

The mechanics of payment of these contracts became rather complicated. White was uncertain what method to adopt. Should he purchase the food, have it stored in the police storehouse in Battleford, and send the bills to Smart for payment?¹⁴ Smart suggested that White hold the bills until Spring, then forward them to Ottawa where the amounts could be charged directly against the lands of the recipients of the relief.¹⁵ White, however, did not think that the police contractors would be willing to wait until Spring for payment. Furthermore the police had found that by making prompt payment, lower rates could be secured.

¹⁰ Interview with D. J. McCarthy.

¹¹ F. White to J. Smart, August 25, 1903, Department of the Interior file no. 737973.

¹² F. White to J. Smart, August 28, 1903, *ibid.*

¹³ F. White to J. Smart, October 1, 1903, *ibid.*

¹⁴ White to Smart, August 28, 1903, *ibid.*

¹⁵ Smart to White, August 31, 1903, *ibid.*

As the police had barely enough money voted to meet their own contracts, White would be unable to pay the bills for the extra food.¹⁶ Smart stated in reply that his idea had been that the police could pay for the supplies as received and when the supplies were given out the Department of the Interior would pay the police. However, if this could not be arranged, Smart agreed to take the responsibility of paying the bills at once, although he anticipated that questions might be asked in some quarters as to the right of the Department to lay in a stock of that kind.¹⁷

The reception and distribution of such large quantities of food at Battleford added to the regular police administration. Staff Sergeant Light, quartermaster sergeant of "C" Division, Battleford, was put in charge of the stores. Commissioner Perry, N.W.M.P., Regina, recommended that Light be paid fifty cents per diem by the Department of the Interior for this work.¹⁸ Smart agreed to this recommendation as the rate was not "very excessive" and as it would be impossible for the Department to have the work in charge of one of their own staff.¹⁹

The N.W.M.P. also supplied forage and cord wood to Barr colonists at Battleford at the request of R. F. Chisholm, agent of Dominion lands at that point, the amount by September 1 being \$24.80. The police comptroller was reimbursed to this amount by the Department of the Interior.²⁰

The police were also concerned with emergency winter accommodation for the colonists in Battleford and Lloydminster. As early as August, 1903, Smart had taken steps to build a government immigration hall at the settlement, which might be used by some settlers during the winter. From the beginning he thought it unlikely that the Department of Public Works would have the building completed in time for use during the winter. He also asked White to enquire whether there was accommodation for the colonists at Battleford.²¹ In August, Inspector McGinnis kept his superiors informed as to the needs of the settlers. He was instructed to render every possible assistance to the officials of the Department of the Interior, but to take no action which might cause confusion between the Departments.²² The Rev. G. E. Lloyd, chaplain and director of the colony following the resignation of the Rev. I. M. Barr, its first director, visited Ottawa during August on behalf of the colony. His report to Smart on the progress being made by the settlers and their probable situation during the coming winter was more optimistic than the report by Inspector McGinnis. Smart preferred to take the pessimistic view and to provide for emergencies.²³

At Battleford, the police found that they could make available to the settlers during the winter one room about twice the size of Smart's office at Ottawa and an old log stable about eight feet long, which "although not desirable for residential purposes, might be thoroughly cleaned, re-floored and made habitable for the

¹⁶ White to Smart, September 2, 1903, *ibid.*

¹⁷ *Ibid.*

¹⁸ Commissioner Perry to F. White, November 16, 1903, *ibid.*

¹⁹ J. Smart to F. White, November 25, 1903, *ibid.*

²⁰ F. White to Secretary, Department of the Interior, September 1, 1903, *ibid.*

²¹ J. Smart to F. White, August 31, 1903 and September 1, 1903, *ibid.*

²² *Ibid.*

²³ J. Smart to F. White, September 1, 1903, *ibid.*

winter months.”²⁴ Smart agreed that the stable be cleaned out and made habitable, and had Chisholm and the police at the colony instructed to inform settlers later on in the season that they could secure accommodation in Battleford for the winter months. The accommodation was to be chiefly for settlers with families. The men could secure employment outside and the women could occupy the barracks. Furniture and supplies were to be provided by the colonists, but the Department would furnish stoves.²⁵ However, the medical health officer at Battleford pronounced the stable unfit for human habitation, halting the plans. C. W. Speers, the colonization agent at Battleford, did not concur when the police at that detachment suggested preparing another building. The police then took no steps until Smart had made a decision.²⁶ Smart enquired rather sharply of Speers why the latter had stopped the work of the police in providing further accommodation. He feared that the immigration hall at the settlement would not be completed in time, and was anxious that accommodation should be provided at Battleford.²⁷

A letter reached Smart at this time from J. Obed Smith, Commissioner of Immigration, Winnipeg, to whom Chisholm had reported. It was apparent to Smith that two agencies of the federal government, namely the N.W.M.P. and the immigration officials, had been unaware that each was providing relief to some of the Barr colonists. For his part, Smith had followed a simple procedure which was common practice. Following the theory that it was very desirable that the colonists should only receive provisions of a necessary character through the regular officers of the Department, and that they should give a lien therefore upon their homesteads, he had arranged that officer Ridington at Lloydminster should give an order on the store for the necessary provisions, receiving at the same time a lien covering the same. He had made the same arrangements with Chisholm for assistance to the colonists at Battleford. Chisholm had recently advised him that the N.W.M.P. had been provided with \$5,000 worth of provisions, and were giving out rations as they thought they were needed, so that the land agent feared the arrangements of the two agencies would clash. Smith wrote, “I had no idea that the N.W.M.P. were so very much interested in destitute immigrants as to provide \$5,000 worth of provisions for free distribution, and if they are going to continue, then I ought to withdraw the instructions I have given to Agent Chisholm, of Battleford. As no one here seems to know anything about the matter, perhaps you will have enquiries made at Ottawa, and send me full instructions on the matter.”²⁸

To this rather indignant letter Smart admitted that Smith should have been advised fully by W. D. Scott, Superintendent of Immigration, Ottawa, as to the arrangements made respecting supplies for the Barr colonists. Smart explained that it was intended that relief should be given only in cases where the police at Lloydminster found that people were actually in need. He had considered it unwise to have these proposed relief measures known too widely, otherwise there might have been demands for relief from those who were able to buy the necessary

²⁴ F. White to J. Smart, September 2, 1903, *ibid.*

²⁵ J. Smart to F. White, September 4, 1903, *ibid.*

²⁶ F. White to J. Smart, November 17, 1903, *ibid.*

²⁷ J. Smart to C. W. Speers, November 27, 1903, *ibid.*

²⁸ J. O. Smith to J. Smart, November 28, 1903, *ibid.*

food. It had not been his intention, he stated, that the Department should take a lien covering the cost of the supplies given, but agreed with Smith that liens should be taken as had been done in all other cases. He suggested that the procedure be carried out by Ridington and the police officer at Lloydminster jointly.²⁹ Thus the matter rested, and the relief was apparently administered satisfactorily.

As Smart had anticipated, the immigration hall at Lloydminster was not completed in time for use during the winter of 1903-04. A Mr. Cyr of the Department of Public Works made a trip to Lloydminster in September to make preliminary arrangements. A shortage of lumber was reported.³⁰ In November, the editor of the *Saskatchewan Herald*, Battleford, noted that the Department had finally decided to build the hall. He commented that it was too late in the year for such an undertaking, as the rafting of lumber had never been possible in that area in November. He stated that if the rafts were delayed, the government would be responsible for any suffering that might be occasioned thereby.³¹ The editor's fears were well founded, for the barges of lumber from Edmonton to Fort Pitt were stranded on the Saskatchewan River after completing about one quarter of the journey. J. O. Smith then began negotiations for the transportation of the stranded lumber across country by the regular Edmonton trail to Lloydminster.³²

The lumber eventually reached Lloydminster, and Ridington was put in charge of constructing the hall, which was completed during the late winter. A pamphlet published in Lloydminster in January, 1904 contains a picture of the hall in the process of being closed in. The building was a two storey and attic structure. Shiplap had been applied to form a diagonal type of sheathing on the walls. The building appeared approximately thirty-four feet long, twenty feet wide, and twenty-four feet high.³³

The travelling representative of the *Boston Transcript* who visited Lloydminster in November, 1903 stated that in his opinion the government had been wise in postponing erection of the immigration hall. Had it been erected earlier, he thought that a large number of colonists would have depended entirely upon it for shelter during the winter, and it would have been insufficient to accommodate all. As it was, he had found that the majority of the colonists had made some preparations for the winter. He noted that the settlement was almost entirely free of persons to whom the title of "loafer" could be attached.³⁴

Fortunately, the winter was mild until the new year, so that almost every settler had ample time to prepare for bad weather. The two large government tents in the settlement were not filled by December.³⁵ Moreover, it appears that there was no necessity to distribute relief food to many settlers. The number and amounts of the liens taken from the colonists were not excessive. The largest lien

²⁹ J. Smart to J. O. Smith, December 3, 1903, *ibid*.

³⁰ *Saskatchewan Herald*, September 23, 1903.

³¹ *Ibid*, November 4, 1903.

³² J. O. Smith to J. Smart, November 17, 1903, Department of the Interior file no. 737973.

³³ Pamphlet: *Information for intending settlers regarding the Homestead Regulations of Western Canada*, "The British Settlement in Saskatchewan". (Lloydminster, January 31, 1904).

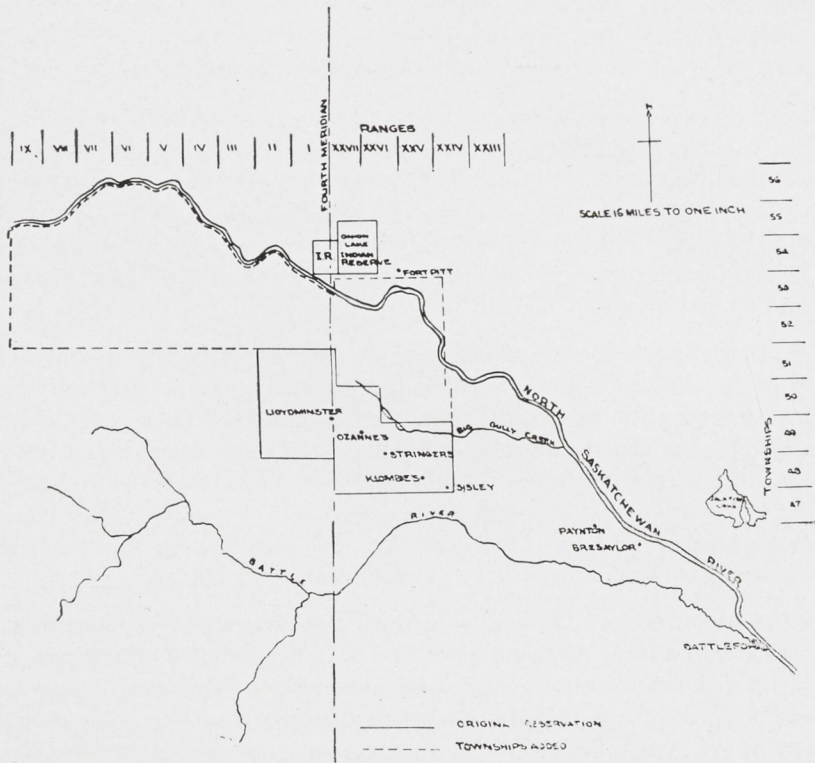
³⁴ *Saskatoon Phenix*, November 13, 1903.

³⁵ *Saskatchewan Herald*, December 2, 1903.

was for \$126.10, the smallest for \$8.90, with the average approximately \$41.00. However, although only about seventy liens were taken, the total charged on liens was approximately \$2,900.00.³⁶ Consequently the supplies ordered by Comptroller White were nearly all required.

Early in the fall of 1903 Smart had seriously considered visiting the colony, but ultimately found it impossible to make a tour of inspection. However, due to his foresight and to the co-operation of the police, as well as to the efficiency of the immigration branch, the independence of the settlers, and the moderate weather, great hardship at the colony was avoided during the first winter. The efficient effort of the North-West Mounted Police was in keeping with their splendid record associated with the settlement of the Canadian West.

CLIVE TALLANT



Land Reservations for the Barr Colony

³⁶ Department of Resources and Development, Ottawa.

James Moffat Douglas

The region of Saskatchewan drained by the lower Qu'Appelle valley has made a heavy contribution in leadership to the agrarian movement in Western Canada. The first to attain a position of influence in that capacity was Douglas of Tantallon.

James Moffat Douglas was born at Linton, Bankhead, Roxboroughshire, Scotland, on May 26, 1839, and received his early education in the parish school there. In 1851 the family migrated to Canada and settled on a farm near Cambray, Victoria County, Ontario. James later studied at the University of Toronto, and took theological work at Knox College and Princeton Theological Seminary. He was ordained as a minister of the Presbyterian Church in Canada on October 16, 1867. He then served as pastor to the churches in Uxbridge and Cobourg, Ontario for a number of years. Some years earlier he had married Jane Smith, daughter of an early pioneer from the south of England who had settled in Darlington township, Durham County, Ontario. During this period of his career, Mr. Douglas was made a member of the Ontario Board of Public Instruction and also served as Inspector of common schools in Uxbridge township and chairman of the high school board in Cobourg.¹

In order to prepare himself for service in the foreign field, Douglas took a short course in medicine at Trinity College, Toronto, and in 1876 he went to Indore, Central India, as a missionary from the Canadian Presbyterian Church. While there, he also served as chaplain to the British troops at Mhow, an important military station thirteen miles south of Indore. His humanitarian instincts and liberal views are indicated in an illuminated address dated March 13, 1882, upon his departure from Indore:

"... Although your chief object was to attend to the Spiritual wants of the people by the diffusion of Biblical knowledge, yet their physical wants occupied not a small part of your time. We are fully aware that you have been silently doing a deal of good to our people not only by establishing a City Dispensary but by going out and in with your medicine chest and freely administering medicine to the helpless poor. We must not omit to thank you heartily for having allowed us to speak candidly and freely on religious and current topics of the day.

We need hardly state here that you have not, like some MISSIONARY AGENTS, unnecessarily wounded the religious feelings of the people among whom you moved."²

Following his return to Canada in 1882, Douglas served as minister for a brief period at Morris, and from 1882 to 1887 at Brandon. A family of four sons and three daughters must have imposed considerable strain on the economic resources of a minister at that time. It was no doubt with the object of getting his sons established in life that Mr. Douglas and his brother, Thomas, who came

¹ The details of personal biography in this article have been secured from H. S. Morgan, ed., *The Canadian Men and Women of the Time*, 1st ed. 1898 and 2nd ed. 1912, and from an interview with Mrs. W. T. Ormiston of Tantallon, a granddaughter of Senator Douglas.

² Illuminated address in possession of Mrs. W. T. Ormiston, Tantallon.

west about that time, undertook to drive with a team and buckboard from Rapid City to the Qu'Appelle valley in search of homesteads in the late summer of 1883. The travellers probably got their first view of the Qu'Appelle valley a few miles west of Fort Ellice. A thin haze filled the valley that afternoon and gave a bluish tinge to the hills which reminded the brothers of their native Scotland. They were so impressed with the beauty of the scene that they decided that here was the place they wished their families to take root and establish permanent homes. Crossing the river, the land seekers followed its northern bank westward until they reached a point some three miles east of the present village of Tantallon. Mr. Douglas was delighted with the lush vegetation of this land, and government records show that on September 13, 1883, he applied for homestead entry on the southeast quarter of section 14, township 18, range 32, west of the first principal meridian, and on September 21, 1883, his oldest son, John George Douglas, made entries for a homestead and pre-emption respectively on the west half of the same section. Another son, Robert Moffat Douglas, homesteaded the remaining quarter of that section on July 3, 1899.

Mr. Douglas continued in the ministry while his sons carried on the farming operations. However, he must have resided on the farm at intervals in order to comply with the homestead regulations; it was probably for this reason that he was without a charge from 1887 to 1889. In the latter year he became the Presbyterian minister at Moosomin, where he remained until 1893, when he settled permanently on his farm. Although retiring from the active ministry, his name remained on the church roll until his death.

Being, by the standards of his day, a man of progressive views, with an instinctive sympathy for the under dog, Douglas became interested in the agrarian movement soon after his return to Canada. He is said to have shown considerable interest in the shortlived Manitoba and North-West Farmers Protective Union which was organized in 1883. When the Patrons of Industry became a power in the West in the early nineties, Douglas associated himself with the movement. In the federal election of 1896 he became a candidate for Eastern Assiniboia, supported by the Patrons of Industry and the Liberals. He was elected by a substantial majority, his vote being 3,556 as against 2,502 for his Conservative opponent, W. W. McDonald, who had been the member since 1891. In *The Canadian Parliamentary Companion*, 1897, Douglas is described as "A Liberal, but received the nomination of the Patrons of Industry as an Independent."

Douglas' career as a spokesman for the western farmers around the turn of the century has been described in some detail in Louis Aubrey Wood's *History of Farmers' Movements in Canada*. In February, 1898, he introduced a bill in the House of Commons designed to curb the abuses charged against the elevator companies and the Canadian Pacific Railway. The main features of the bill were that the farmers should have the right to ship grain through flat warehouses and to load grain directly from their vehicles [as had formerly been their privilege] instead of being compelled by C.P.R. regulations to deal with an elevator company. It also called for a better distribution of cars. This bill may be designated as the first shot fired by the farmers in their long struggle for a better system of grain marketing.

Although the bill was dropped for that session, the C.P.R. was forced to restore the right to load grain from the farmers' waggons. On March 29, 1899, Douglas again submitted a bill calling for the restoration of the flat warehouse. To this was added a new clause asking for the appointment of a chief inspector to supervise the grain trade in the West. After a lively debate, the Hon. Clifford Sifton, Minister of the Interior, proposed that the whole matter be dealt with by a special committee. To this Douglas agreed, and a committee of seventeen members, including both Douglas and Sifton, was set up. The committee declared itself in favor of a chief inspector, but the clause permitting the unrestricted erection of flat warehouses on railway property was opposed by Sifton and was voted down. Douglas thereupon declined to proceed with his amputated bill.³

The uncompromising demands voiced by Douglas and other western members during this session and the far-reaching implications of attempting to regulate the grain trade, forced the Laurier government to appoint a royal commission to investigate the whole problem in the fall of 1899. This first federal royal commission on the grain trade held hearings throughout the West during the winter of 1899-1900. Its report led to the introduction of a government bill during the session of 1900, which, while it did not go as far as Douglas wished, nevertheless represented a substantial victory for his views. This bill, which became the *Manitoba Grain Act* of 1900, imposed a comprehensive system of regulation of railways and elevators in the interests of the grain growers.⁴

After his first election in 1896, the Patron organization which had supported Douglas was gradually absorbed by the Liberal party. In the general election of 1900 Douglas ran as an "Independent Liberal", defeating his Conservative opponent, R. S. Lake, by the close margin of 259 out of 7,903 votes cast.

In the session of 1902, Douglas took up the grievances of the farmers which had led to the organization of the Territorial Grain Growers' Association the previous year. On March 10, 1902, he moved a resolution in the House dealing with the wheat blockade in Manitoba and the North-West Territories. This produced an important debate, and before the end of the session the government introduced further amendments to the *Manitoba Grain Act* to meet the wishes of the Grain Growers' Association.

Douglas' vigorous advocacy of the aspirations of the prairie farmer during these years, based on a mastery of the complexities of grain handling and its regulation, marks the apex of his political career. He did not contest the election of 1904, but his standing in the Liberal party is indicated by the fact that he was selected to nominate Walter Scott for the leadership of the Saskatchewan Liberal party at its first convention in August, 1905. On March 8, 1906, Douglas was appointed to the Senate, being one of the first four members to represent Saskatchewan in that body.

In private life, Douglas was a much loved and respected figure in his home district. While not a licensed medical practitioner, he gave freely and gratuitously of his medical and surgical knowledge to his neighbors at a time when doctors

³ *House of Commons Debates*, 1899, col. 5499.

⁴ See H. S. Patton, *Grain Growers' Co-operation in Western Canada* (Cambridge, Mass., 1928).

were few and far between. For that reason, he was often referred to as "Doctor Douglas".

About the turn of the century, Douglas perfected a product called "The Daisy Food for Infants and Invalids." It was "Made of the best Manitoba Wheat Flour, cooked by a new process . . ." The food was put up in containers with attractive labels. Specimens of the labels are still extant. While its manufacture never got beyond a "cottage industry", the product is said to have been well received in the district.

On August 1, 1897, a post office was established in the Douglas home. A son, Robert M. Douglas, was postmaster. The new post office was named Tantallon, after Tantallon Castle, the ancestral seat of the Angus branch of the Douglas family.

Senator Douglas died at Tantallon on August 19, 1920, "full of years and honors."

GILBERT JOHNSON



THE YORK FARMERS' COLONIZATION COMPANY.

The tract allotted to this company comprises Townships 22, 23 and 27, in Range 2; Townships 25, 26 and 27, in Range 3; and Townships 26, in Ranges 4 and 5, all west of the second meridian. The colony has progressed considerably during the past twelve months. Many of the settlers have made extensive improvements on their respective homesteads; and appear to be well pleased with their surroundings, and hopeful for the future. A portable mill, belonging to the company, has, during the past summer, supplied sawn lumber in moderate quantities to those who required it; which the company, at an expense of from \$12,000 to \$14,000, have erected on the bank of Sand River, within the town plot of Yorkton; also a good first-class extensive stone building for a steam gristling and flouring mill has been erected, the machinery for which will be perfected and set up and ready for operation early next season. Yorkton itself is developing into quite a centre for trade, there being already there a Post Office, Messrs. Reman & Co.'s general store, several offices of professional gentlemen, and a very comfortable stopping house for travellers, who are accommodated at moderate prices.

Annual Report, Department of the Interior, 1884.

DOCUMENTS OF WESTERN HISTORY

The Agrarian Movement in the 1890's

The agrarian movement of the 1890's on the Canadian prairies found its avenue of expression in an organization of American origin, the Order of the Patrons of Industry, which had been founded at Port Huron, Michigan, in 1887. In its Canadian phase, however, the movement expressed the particular aspirations and discontents which were rooted in the experiences of Canadian farmers, and in Western Canada it reflected the social, economic and intellectual life of the prairie pioneers. The document which is reproduced below has a double significance for the history of this movement: it details the complaints of the prairie community of this period, and is as well the first recorded speech in the political career of the Rev. James Moffat Douglas.

This report of Douglas' speech is contained in the February 13, 1895 issue of *The Patrons' Advocate*, the official journal of the movement in Manitoba and the North-West Territories. It is not a polished report, and obviously does not do full justice to the man's forensic ability. Nevertheless it captures some of the qualities which established J. M. Douglas as one of the most influential prairie politicians of the period.

The only known file of *The Patrons' Advocate* is an incomplete one in the Provincial Library of Manitoba; a microfilm copy has been prepared by the Saskatchewan Archives Office with the generous co-operation of Dr. J. L. Johnston, Provincial Librarian of Manitoba.

The Editor

REV. J. M. DOUGLAS, Patron nominee for Eastern Assiniboia in the Dominion parliament, arrived at Saltcoats last Friday on his tour through the district. He conducted a prayer meeting at the Presbyterian church in the evening, and on Saturday afternoon addressed a well attended public meeting. The substance of his entertaining and rousing speech was as follows: Mr. Douglas said, of course, you will want to know all about me, for the worst man can be a politician and would find perhaps as bad as himself at Ottawa. Some objected to a minister, said that he should be dead to the world and not interfere with politics. With this he did not agree, he had been a pastor for twenty-one years and had found he had to labor, not only for the spiritual, but the temporal and even the physical welfare of his people. Since 1883 he had known this country, and how the farmer was bled and fleeced until he was very dry about the pocket. He had taken no part in politics, had read both sides, as a minister had both Grits and Tories in his congregations and now the time had come for a change, and though in spite of all that was said against him he was a minister in full standing in the Presbyterian church today; his deep interest, an interest personal as well as general (for were not his sons farmers and did he not wish them success?), this it was that had brought him forward. He was surprised at his nomination and took some time before he decided to stand; he asked his wife, for what she would say affected his peace, and he also considered his church, and being no office-seeker, he thought, when his friends had need of him, he should not hold back. You will hear many stories, he said cheerfully, about the old man during this fight; they will tell you he was turned out of the church for horse racing and tales of that sort, for a bad cause calls for falsehoods to prop it up, and lies will be as thick as mosquitoes on a June evening, but I mean to get there, God willing, in spite of all; let us have truth, though the heavens fall.

Some say that patriotism is no good; and at Ottawa they have said that the farmers are satisfied and all is well, for they are quiet, no sound is heard. Now, the fact is, it is pressure that makes the Patrons. There are some toys that when

you press them on the stomach they cry out, and this is like the farmers, they have been pinched until they have become Patrons, for it seems impossible to get along and each year things become worse. We came here with grand ideas, he continued, some with money, some with none, and our hopes have not been realized, perhaps because our ideas were too big, for we never called this country "home", we were always going back when we had made money, and now, if we would, for the most part we can't get back, and so, all the time, this pressure is educating us. You will hear my opponents say I am a Grit, said Mr. Douglas, and they will go as far as to say sometimes that Patronism is all a dodge of the Grits, and I want to correct that mis-statement right here. We are absolutely non-partizan, quite independent, just decent people, with a right to be respected, looking after our own business in our own way. We are not blind kittens, nestling in the fur, we are more than nine days old now; we have our eyes opened, and we are out hunting on our own account. Mr. W. W. Macdonald [the Conservative member for Eastern Assiniboia], said Mr. Douglas, is much alarmed at the prospect of a third party though he can see the necessity of two, even when one is the hated Grit party, but we cannot see that either Grit or Tory has done anything for us in the Northwest; in the fight between them we have, so far, been forgotten. But, as in a fight between two dogs over a bone it's always the third dog who runs in and snatches the bone, we now are going to be the third dog in the fight.

Seriously, said Mr. Douglas, in this next parliament there will be from twenty-five to thirty Patrons, pledged to our principles, and, if we go as reasonable men our reasonable requests will be heard, and we shall be strong enough to command a respectable hearing, for neither party will be able to ignore the Patron vote. Some say that if we hold the balance of power, should things be at a deadlock, "what could we do?" Of that I can say we have brains in our heads, and even a hayseed might contrive, in such a dreadful emergency, to run a department at the public expense and borrow money to keep it going. Still our ambition does not soar so high, fair play is all we ask.

They will tell you, said Mr. Douglas, with genial egotism they will say that I have no stake in all this, and ask what it concerns me. To this I can answer that perhaps my stake is as great as any here; have I not money invested in the land? Are not my sons farmers? and surely I wish them success; and my friends all through the Northwest. Have I not at least a little interest in their welfare?

This is altogether an agricultural country; by agriculture, not by manufactures, this great Northwest will rise or fall, and at present we have not the fair conditions of success. You all know the story of the National Policy and high protection, said Mr. Douglas, how fifteen years ago Alexander Mackenzie refused to be put in power by the great manufacturers at the price of high tariff, and how the late Sir John A. Macdonald agreed to the terms and instituted his National Policy, which no doubt has done great things for Ontario and Quebec, but only has produced evil for us. At the time it may have been wise, but now, at any rate, its work is done, it has grown old, corrupt, dead, and should be buried out of sight. Wheat has so far been the farmer's hope, and to Great Britain he

has looked for his market. Now Britain has the world at her hand, and naturally she buys where she can do best, so not only are we in conflict with the world in productive power, but in competition with the cheap labor of the world with agriculture, that can sell on the British market at fifty cents a bushel and make money, and with the coolies of India who can live on the smell of an old rag, and are swells saving money on a wage of three dollars and a half a month. Place against this the calculation I made two years ago at Moosomin, continued the speaker, that with wheat at fifty cents it took just 126 bushels to fit out a farmer for winter, with fur coat, mitts and other necessities of a winter climate, and remember that six yards of cotton at ten cents a yard will clothe six of these Indian coolies, and you will see how we are handicapped even by natural means. If, in addition to this, together with the cheap labor of the liberated serfs in Russia and our distance from the sea, in addition to this I say, we, selling in a free market, the cheapest in the world, have to buy in a protected one, paying really far more than the 30 per cent duty imposed, you can see that in this we are fairly weighted and deprived of the best conditions of success. Do not mistake me on this free trade question. About free trade with the States I am not certain, it is a question on which I am not quite clear, but with all my heart I cry for free trade with Great Britain, our natural market.

The cry, of course is "protect our infant industries", but these infants have been too long at the breast. Shame on them, children fifteen years old, and unable yet to stand alone. They have had their chance at our expense, and now it is our turn. Never in the history of America was wheat so cheap, and little is the prospect of an advance, so our only hope is economy in every branch of public service. The expenses of government must be curtailed in proportion, the salaries of officials should in justice share in the general depression, and such stupendous burdens as the super-annuation list, must be reformed. For instance, a stipendiary magistrate, after serving for eighteen months at a salary of \$3,000 a year is retired on the abolition of his office on a pension of \$700 a year, and other instances of the same sort were there in plenty, in the official report, for anyone to read. *As a friend remarked, when we first came to this country, we lived on faith; that failed, and we lived on hope; hope even is deserting us, and almost it seems as though at last, we should live on charity.*

With regard to reform of the tariff much has been promised, little performed, more, perhaps, from want of power than want of will, for the manufacturers seem all powerful at Ottawa—the manufacturers and the C.P.R. Some effort was made at patching up the National Policy a little, a little was taken off cultivators, and curling stones were admitted free, a great boon, this last to the farmers. Again, we have rags from Europe, absolutely prohibited, rags from Great Britain free. So far, good. But we want an extension to this free rag business, we want, at least, the free importation, in addition to rags, of cloth, clothing and hardware, for at the root of things this whole principle of monopoly is wrong and all grants to industries are at the expense of the whole nation for the benefit of a few men in the East. Competition will cheapen prices of commodities as it has cheapened wheat and the power of the combines would be broken. We have gone ahead too fast, have put on too much style for a young country, and already our national

indebtedness is too great, no less than \$54 per head as compared with \$16 in the United States. How this great sum has been spent is easily guessed, for instance, it cost last year \$184,000 to run the Dominion land office, and but \$111,000 was realized from the sale of lands, while for every dollar an Indian gets it costs three dollars to give it to him. Even a farmer could run a government at that rate. Then the Senate is another useless expense, a thousand dollars a year for life to a number of shelved politicians, political fossils who have had their day. Thus, even without entering into the old stories of boodle, \$1,700,000 for fourteen miles of railway, the Tay canal, the Curran bridge, all the stories of plunder and wrong which have made Canada a bye-word among the nations, without raking up the past we have work of reform at our hands and all we ask is justice, and that "righteousness that exalteth a nation".

Then, our freight rates are oppressive. Don't mistake me. I have a great admiration for the C.P.R.; as a nation we are proud of that railway but it has had great privileges and it is not treating us fairly. They say, the directors, that one part of the line must pay for another, but we do not forget that the government granted special aid for those parts of the line which are not so profitable, for the track round Lake Superior and the run through the mountains, while, in addition, the line is free from taxation with its millions of acres of land. Perhaps the freight rates commission will elicit some information, *will tell us why we are punished for living west of Winnipeg*, and why in some cases it will pay better to ship from points in Ontario to Vancouver than from Brandon. This we know that freight rates for general merchandise are 17 per cent higher than in Dakota, and 34 per cent more than in Minnesota, yet in neither of these states are the railways exempt from taxation.

Before I finish, Mr. Douglas continued, I should like to say a few words about the grain mixing at Fort William, and what I tell you I know to be the truth. Now, at Fort William there is what is known as the hospital, and here smutty wheat and tagged wheat is taken, and here it is brushed and limed and doctored, and when it comes out it certainly is very pretty, even as good looking as No. 1 hard, and thus doctored wheat is mixed with the best, and it is all put on the market as No. 1 hard. Some will say, where is the harm, if the wheat is good? Well apart from the fact that all the profit of the transaction, were the wheat really cured, goes to the middleman, not the farmer, I can tell you what one of the largest English millers says. It is this: Though you brush and doctor smutty wheat, there are two things that you can't get away from. One is the fact that all smutty wheat is diseased wheat, and the other is that no science will get rid of the strong smell of the smut. Therefore the English miller will not give the price for wheat that he knows will not make good flour, and No. 1 hard, the best wheat in the world, is unjustly discredited in the English market. Another tale of the wheat mixing I can give. You must know there are two inspectors, one at Winnipeg, one at Fort William. Now, a friend of mine bought wheat subject to the inspection at Winnipeg. There it graded No. 1 hard, and he paid that price for it. At Fort William it was again inspected and there it was only allowed as No. 1 Northern, consequently my friend, who was trading on a margin

dropped some \$1,400 and "bust". However, the banks perhaps thought him ill-used, and he patched up his affairs somehow, and again despatched wheat, some 70,000 bushels this time. This wheat was in so many car loads No. 1 hard, so many No. 1 Northern and the balance rejected wheat that would not grade at all. However, down it went to Fort William and this time was all passed as No. 1 hard, and my friend was a happy man.

Thus you see, we have real grievances and plenty of work before us to set them right. And I can say that if you send me I will hammer away, they will hear from the old man, for all we want is justice and we are strong enough to compel a hearing for our wrongs. The meeting terminated with a hearty vote of thanks to Mr. Douglas and the chairman.



NEW FINLAND

New Finland is another foreign colony, which I located two years ago, while in employ of the Canadian Pacific Immigration Department in Winnipeg. This colony is situated about 15 miles north-east of this town [Whitewood] in Townships 17 and 18, Range 1, west of the 2nd Meridian, and Townships 17 and 18, Range 33, west of the 1st Meridian, and has now a population of about 50 souls, all Finns, the most part of whom have arrived from the United States and only 3 families direct from Finland. Until this spring there were only 3 families, consisting of 10 souls, settled in the colony, but by my special efforts during last winter and spring, when travelling in the neighbouring states of Minnesota and Dakota, on immigration business, in behalf of the Canadian Pacific Railway, I induced several families from those states to settle in this new colony, being the first and only place in the North-West where there are any settlers of the Finnish nationality, although several thousand of them have settled in the neighbouring republic during the last 20 years. These people are as a rule particularly hard-working, saving and industrious and therefore they can not only get along, but even make a success of farming, with very limited means where an English-speaking individual with a good-sized capital would starve. I hope to see a good many of them arriving here during the next season, as some delegates from two of the largest Finnish settlements in North and South Dakota, last summer visited this district and were well pleased with the country and the prospects generally.

—C. K. Hendrickson, Dominion Government Immigration Agent, Report for 1891 in *Annual Report of the Department of Agriculture*, 1891.

HISTORIC SITES

Last Mountain House

In the late fall of 1952, A. E. Swanston of the Provincial Museum staff, A. I. Bereskin, Controller of Surveys of the Department of Natural Resources, and Sergeant Major Dunkeld of the 14th Field Squadron, R.C.E., went exploring with an army mine detector along the east shore of Last Mountain Lake. They passed the detector over the grassy hilltop site where Last Mountain House once stood, and recovered quite an assortment of objects, including nails, an awl, a knife, metal straps, hinges, broken china and clay pipes. The mists of time shroud much of the brief history of this outpost of Fort Qu'Appelle which was built in the summer of 1869 for trade with the Indians of the neighboring area. No detailed account of the founding of the post has yet come to light, but from Cowie's *Company of Adventurers*, old maps, travellers' accounts and a personal acquaintance with the territory concerned one can visualize the progress of this enterprise.

The land has not changed. The fringe of maples and willows that marks the river's course still winds in endless bows and twists across the hay scented flats. The smooth curves of the valley hills rise steeply to the upland prairies. Long Lake Creek still winds its swampy way from the great marsh at the south end of the lake to its junction with the Qu'Appelle at the Little Forks. The long stretch of deep blue water that is Last Mountain Lake still fills all the valley between its steep east shore, rising to the wooded heights of Last Mountain, and the wide wheatlands to the west, the once grassy vastness of the Buffalo Plains. True there are haystacks on the river flats now, a farmhouse roof may show beyond a hillside poplar bluff, and there are roads and bridges where trails and fords once crossed the river's winding way. The Calling River they called it then, though the Métis then as now spoke of it only as the Qu'Appelle. One name for river, valley, and lakes alike, La Belle Qu'Appelle.

A fast car today will take you over smooth highways from Fort Qu'Appelle to the lower end of Last Mountain Lake in less than two hours. In the summer of 1869 the loaded carts did well to make the journey in two long days. It is likely that they camped the first night out at the big Hawk Coulee some twenty five miles west of the fort. By the afternoon of the second day, they would probably be slowly climbing the steep trail that leads up and out of the valley and across the upland prairie to the east side of the lake. The rattle, squeak, and groan of the carts making the ascent would echo back in all the spirit voices of the valley, sending rabbits, prairie chickens, and partridges speeding to shelter and safety. As Joseph MacKay and his party followed the rim of the valley they could see far below the grassy flats and the tree lined twists and curves of the meandering river. McKay's thoughts would likely center on the work to be started on the morrow, the building of a new post for the "Company" that would be farthest west in its latitude, and when first built, the only permanently established house between Fort Qu'Appelle and the Rocky Mountains.

Joseph McKay was well known in the Saskatchewan country as a great buffalo hunter. A half-breed of Scottish-Cree ancestry, he was self-educated and could read and write and add figures. He had been for some years an apprentice clerk with Mr. Finlayson at Touchwood Hills Post. He was to be in charge of the new post while it was being built and until Mr. Isaac Cowie from Fort Qu'Appelle could take over. Then he would go back to the job he loved, leading the buffalo hunt on the great plains. With McKay was Joe Robillard, a cartwright and carpenter; the colorful Henry Jordan may also have been with them—he had been with the American army on the upper Missouri—one of several deserters then in the employ of the Company who, Cowie remarks, “must have had powerful reasons to take the risk of deserting from posts surrounded by hostile Sioux, ever ready to slay and scalp any stray Americans”.

Among the slowly moving carts there would be at least one loaded with food, mostly pemmican, with bags of flour, salt, water barrels, and the men's sleeping robes of buffalo hide. Another might well have carried new poplar boards from the sawpit at Fort Qu'Appelle. There would also be rifles and ammunition, an assortment of pots and pans, several bags of square-cut nails, hinges and other hardware, and the carpenters' tools—planes, saws and chisels, hammers, draw-knives, augers, and axes.

The site of the new post was at the south end of the lake, on the upland prairie at the top of the hills on the east side, overlooking the lake and directly south of a deep wooded coulee in which was a fair spring of good water. The flat treeless prairie provided a good camping ground for visiting Indians, and could be easily defended in the event of trouble. A narrow trail down the coulee gave access to the lake-shore below. It was within easy distance of the tribes of Crees living and hunting in the Touchwood Hills to the east and the Last Mountain country to the north. In the late summer and fall the hunters from the wide plains to the west often crossed the lake on the long narrow sandbar that then divided the open water from the rush covered expanse of the great marsh at its south end. In winter the lake could be crossed on the ice and well used trails then marked its frozen surface.

So on a warm morning the ring of axes sounded for the first time in the surrounding bluffs, the tallest of the trees fell to earth and were dragged away by oxen and horses to be piled where the new buildings were soon to be. It was not long before the supply of good building logs was used up and it became necessary to haul logs from the big coulee half a mile to the south. Ash and elm in small size logs were fairly plentiful in the coulees and this was put to good use by the builders.

The log buildings soon began to take shape. They were arranged on three sides of a square—the stores on the south side, the master's house on the east side (built over a six foot deep cellar), and a row of men's houses on the north side. The logs would be notched and fitted at the corners of the buildings, chinked with turf and plastered with mud. Only the master's house was to have glass windows, the windows in the men's houses were of tight-stretched buffalo hide scraped thin enough to let in some light. The doors too were of buffalo hide on

frames of willow or ash. The big wide chimneys were of stone cemented together with clay. The roofing was done with poles, these probably being covered with a thatch made from rushes from the swamp. The boards would be used for tables, stools, cupboards, and benches. Later the carpenters would set up equipment to saw boards on the spot, and floor boards were made for all of the houses. A big fur press was constructed and set up in the centre of the square, to press furs and hides. Before the snow came that fall the log stockade had been completed around the whole group of buildings, and only the master's house remained unfinished. Isaac Cowie tells us that when he arrived at the end of November that year only the floor and part of the roof of the master's house were uncompleted. So with the coming of winter and the return of the hunters from the western plains, Last Mountain House was ready to do business.

By this time a new trail had been put into use from Fort Qu'Appelle across the bluff and prairie country north of the valley, directly westward to the new post, and load after load of supplies and trade goods had arrived.

A band of Crees and Saulteaux, under the chiefs Daystar and Blackskin, had established a winter camp of many lodges near where the Arm River enters the lake. These were later joined by another band of Crees under Little Blanket and Kan-i-wup, and some Assiniboines under a chief called Brave Bear. These Indians all traded at the new post. A small present of tea and tobacco was given to each Indian when he arrived to trade. There was always much argument about the value of furs and hides. Argument too, at this time about the way of trading. The Indians preferred the older "skin" way or "made beaver" way, giving a bag of pemmican or a pack of hides a given value; so many robes, furs, or bags of meat for so much tea or tobacco. The Company wanted trade in money: pounds, shillings, and pence. This made no sense, the Indians said, and tortured their brains. Trade was carried on in buffalo hides or robes, pemmican, buffalo tongues, muskrat, beaver, fox, and wolverine furs, and bladders of rendered buffalo tallow. These were exchanged for gunpowder and shot, knives, axes, blankets, beads, tea, and nigger-head tobacco.

Isaac Cowie had with him a number of men and women who had been sent up from Fort Qu'Appelle. No list of these people has ever been kept, but among those known to have been at Fort Qu'Appelle at that time, and who seem most likely to have put in some time at Last Mountain House, could be Joe Robillard, his wife La Louise, Will and Nancy Sandison, Helen Brule, and the two ex-American Army men, Henry Jordan and Charles Davis. Since canoes were used for trading along the lake, he may have had the services of Napapeness and his son Kenowas, Saulteaux Indians who were listed at the fort as steersmen.

The first year of the new post's operations are believed to have shown a good profit, but by the end of the second season Métis free traders had established themselves about fifteen miles north on both sides of the lake. Though friendly to the people of the fort, they did all they could to take trade away from the Company. These Métis were all related to Cree, Salteaux, and Assiniboine bands and had the favor of the Indians in many ways. The Métis were a sociable people and

their log houses were often the scene of gatherings and dances, and these sometimes ended in political meetings in favor of Riel and rebellion, for this was the time of the troubles at Fort Garry, and the moccasin telegraph carried the news fast, even to this farthest west. There were cries of "Vive ma Nation", and sneers for *Les Anglais*, as they called the Hudson's Bay people.

Amidst all these troubles Last Mountain House carried on. The third year of the post's operation there was trouble enough. Whiskey traders from the American forts on the Missouri had been getting through to the Crees and Assiniboines of the plains. Last Mountain House having no whiskey to sell was losing much trade to them. Those Indians who did come to the post were unruly and difficult to deal with, and tales came to the Company men of many good hunters being killed among the Crees on the Arm River in drunken fights among themselves. Then news came that Brave Bear's band, all heavily in debt to the Company at the time, had been almost wiped out by the Blackfeet in a battle north of the Cypress Hills. They had to be written off, for debt and trade alike.

Worse still than all these setbacks, fewer buffalo returned to the northern plains each spring. The time came when they were found only in small and scattered groups, a few hundreds here and there where countless thousands once roamed. The returning hunters brought only meat and hides enough for their own use—none to sell to the post. With the trade in pemmican and hides almost gone there was insufficient business to warrant the continued use of Last Mountain House. The post was closed, and was later destroyed by fire.

About a mile north of Valeport there are some shallow holes in the ground and a few stones scattered about. Some square-cut nails, a saw, chisels, knives, and axes, all badly rusted, a paragraph in an old and rare book, a mention in an old journal, a list of trade goods—these are all that now remain of Last Mountain House. These are the bare bones of history: clothed with some of their lost life they hint of enterprise and adventure in a boundless land. Ended is the freedom to ride unimpeded accross the wide grasslands. Gone are painted braves, raids, tribal war, and sudden death; and all the buffalo hunters, Cree, Assiniboine, and Métis alike. Where the buffalo herds once roamed in countless thousands the wide wheatlands spread today.

R. C. MACKENZIE

RECOLLECTIONS AND REMINISCENCES

Experiences as a Student Missionary

by Rev. James A. Donaghy

FROM THE EAGLE HILLS TO EAGLE CREEK, 1905 AND 1907.

The old trail along the south side of the river from Battleford to Saskatoon is really part of the Edmonton trail, and, roughly speaking, it follows the river down which the Hudson Bay steamers used to ply. In the old days the trail was like the main line of a railroad, and thousands travelled it. There were no mile posts along the route, but from Battleford distance was marked by the various creeks that flowed from the heart of the Eagle Hills: 10 Mile, 12 Mile, 16 Mile, 23 Mile, and 28 Mile Creeks, the latter being the last of the series, for here the hills recede, and the country becomes more rolling with poplar bluffs.



The road from Battleford to Saskatoon. (The bridge over 16 Mile Creek is at the foot of the hill; point of land at extreme right is a large island in the North Saskatchewan River.)

28 Mile Creek ran through the barnyard of the William MacLean ranch, and worked its way down to the river. It was at this ranch that I made my headquarters as a Presbyterian student minister in 1905, and held the first church services up and down the trail for many miles, beginning at a deserted Mounted Police post by the name of MacFarland, which was close to the Baljeannie post office. From there the field extended east to the Eagle Creek post office and Hurdman's Lodge post office up the creek a few miles. This made a field not less than forty miles long, and there were no cars in those days, just saddle ponies which could travel about twenty miles a day. I returned again to this same field in 1907 to continue the work begun in 1905.

The houses in the MacLean area were too small in which to gather a congregation, even a small one; so the settlers decided to erect a building for that purpose, and to give it the dignified name of Grove Church. A building about fourteen by twenty was constructed of logs, with a floor as laid down by Nature many years before. The pews were boards nailed to stakes driven in the ground, and had neither backs nor cushions. The pulpit was a board nailed to long stakes driven in the ground. Light came in through the two windows and the open door, for the building was used only during the summer. The roof was made of poles, hay, and clay, and it answered very well. The total cost was under ten dollars.



Grove Church, on MacLean's Ranch, near 28 Mile Creek, 1907.

Arrangements were made to have a real church opening; so the missionary exchanged with a fellow student named Lockhart who was stationed in the Prongua settlement west of Battleford. The people were quite pleased to have a church large enough for the community and comfortably cool on hot days, but after a summer of usefulness, the building was sold to Mr. MacLean for ten dollars and moved to his barnyard where it served in a less dignified manner.

At this time settlers were far apart. Eight miles south of the MacLean ranch, back in the hills, was the Fickler ranch. Having no neighbors, the children in this Pennsylvania Dutch family had to make their own fun. They had a very tame pony. The small children were put in a wooden box which in turn was tied to the pony's tail by a rope. Then the eldest girl, ten years of age, would stand behind the pony, make a leapfrog leap, and land on its back! With nothing but a rope around its neck they were off for a bumpy ride and a big time. Some years later this little girl was a ranch "cowgirl" and broncho rider.

Settlers were scattered eastward along the trail to Saskatoon. Where the trail crossed the valley of the Eagle Creek there was another interesting building. Since the trail passed its door all travellers were acquainted with the Forsyths who lived there. The building served several purposes. It was both the home of the Forsyths and a general store where local settlers could get supplies. It served as an "eating place" where one could be refreshed by good food. It was also the local post office, "Eagle Creek". Thus it was a busy place during the week when freighters were on the road, and on Sunday, to fill out the week, it was a church under the care of the missionary of Grove Church.



The home of the Forsyth family, which served as Eagle Creek store, cafe, post office, and church. (Mr. Forsyth standing at back door and Edith Forsyth at corner of building.)

A blacksmith settled in the valley of Eagle Creek and did considerable business with the freighters and others who travelled that way. For a house he built a skeleton work of small poplar poles and plastered it over with clay. Besides this comfortable little house for his family, he constructed a workshop of poplar poles. While it was easy to go down into the valley at Eagle Creek, the road out became too slippery after a rain. On these occasions the freighters had to camp until it dried up a bit.

A few miles up the creek was another business center, the Hurdman Lodge post office and store. Before coming west Mr. Hurdman owned a large lumber business on the Mattawa River in Ontario. After he passed away, and the railroad had been built, the post office was closed, although Mrs. Hurdman continued to operate the store. Presbyterian services were held in the McTavish home until the McTavish school was built in 1907, and Mrs. Hurdman served as organist for these services.

THE BEAR HILLS AREA IN 1906

Some miles south Eagle Creek swings to the west toward its source in Eagle Lake. The country within the bend of this creek is level prairie. To the north is a fair-sized range of treeless hills, known as the Bear Hills, which in turn eventually merge with the timbered Eagle Hills.



The Wilson three-roomed sod "stopping house", 1906.

Within this elbow of Eagle Creek the first settlers were the Wilsons, from Ottawa, and their relatives, the Dodds. Since natural lumber was scarce, and the nearest town many miles away, sods were used for all buildings. The Wilson house had three rooms, in an L-shape. The entrance was directly into the kitchen-living room. Off to the west was the family's private room, and on the south side of that was what might be called a "bunk room", for it was there that travellers slept on rude bunks. When it rained outside it also rained inside, as the writer knows!

Although far from town and places of amusement the young folks did not forget the social side of life. They erected a large sod dance hall, the floor of which was the only expensive part. This was named the Hill View Social Club. The Club was used for church services, the first one being conducted by myself when I was sent into the district in 1906. The people were very co-operative and organized Sunday School classes as well.

In 1906 the people in the district were still in the pioneer stage, hoping that the railroad would not be too long in reaching them. On this open prairie there was not even the smallest willow switch growing so one could get something to urge his pony along. The advantage of this, of course, was that there was nothing to interfere with the plows. This meant a saving of time, but going for the mail took time as the nearest post office was Harris, in the Goose Lake district some miles east. It was a week's job to go to the Eagle Hills for a load of wood. This meant going some fifteen miles through the Bear Hills first, and there were no

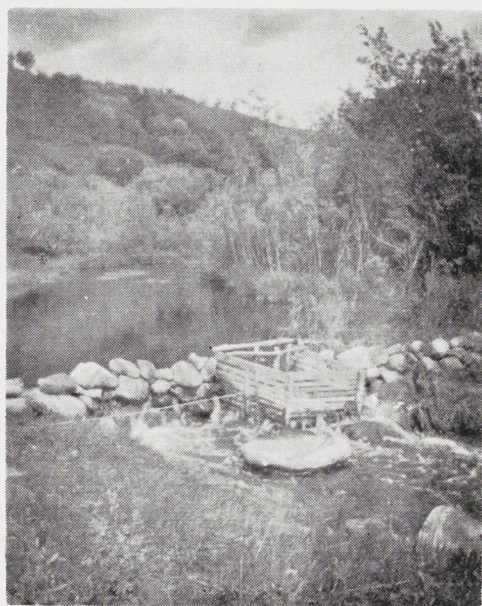
north and south trails. Many years before there had been a Red River cart trail in use through the hills, and I travelled it one day when looking for a short cut. The wheel ruts were quite deep, but the middle track made by a horse or ox was very good for the pony's feet. The year 1906 was dry, but when this trail was in use it must have been much drier, for at one point the trail disappeared in the end of a lake of about ten acres and reappeared at the other end.



A Sunday congregation at the Hill View Social Club, 1906.

On one occasion I saw some men putting up hay on several acres of old lake bottom. They said the lake had five feet of water the year before. The Wilsons reported that a settler from a distance drove to Eagle Lake for a day's fishing, but when he arrived found the lake was "not at home". It was practically dry. Settlers further down the creek did not waste time going fishing. They built a fish trap, and in the evening simply walked down with a sack and picked up the "catch". The method was probably illegal, but it was many miles to a butcher shop, and food was needed if work was to be done.

This prairie district was the home of vast herds of buffalo in the days when steaks were cheap. Many traces of buffalo hunts were to be found, and the old Indian camp sites could be read like a book. There would be several rings of stone marking where each tepee stood, generally six to a camp, and a main bone pile, flattened out, with the large bones broken to get at the marrow. Other bones were scattered for about one hundred feet around the camp. There were many old buffalo trails across the prairies, running, if I am not mistaken, from north-east to south-west. They were quite narrow, like cow paths. This showed that they did a lot of travelling single file as domestic cattle do to-day. At one place it was the only possible route through what they called a "buffalo wallow", or "hummocky". The ground was heaved up in large humps, with deep fissures between, making it impossible for a pony to cross, except where the buffalo had made a track, thus saving a long detour.



A fish trap in Eagle Creek, 1906.

THE EYE HILL CREEK DISTRICT IN 1908

In the summer of 1908, through the support of the students of Manitoba College, I was sent to a Presbyterian mission field near where the town of Macklin now stands. After purchasing a pony in Battleford, I rode west to Paynter's, thirty-three miles out, and then struck south-west across unsettled miles until I came to the Summerby home which was near the Macklin post office. The post office was kept by the Malloy family, and it was in their home that the first church service in the district was held.

I remained with the Summerbys for a short time. As lumber was scarce and far away both house and stable were made of sods. The house was about twenty feet square inside, lined with cotton to keep the dust confined. Such houses were extremely comfortable both in winter and summer on account of the thickness of the walls. In them one could not hear the force of a blizzard. About three miles north of Summerby's lived Joe Hudson, a stonemason by trade and formerly an elder of the Presbyterian Church at Brockville, Ontario. As he was a bachelor living alone, he asked the missionary to move in with him for company. As board would be free, this would keep down expenses, and the invitation was accepted. Mrs. Summerby was not happy to see me go. The Hudson home was only a "shack", with sods around part of it to break the force of the wind. It was fortunate the sods were there, for one Saturday evening when Hudson was away a storm swept in from Alberta and the first gust of wind blew the door open. The wind pressure blew the roof off, but the sods saved the walls.



The Summerby home, near Macklin post office, 1908.

Three miles west of Hudson's was a family named Tweedle, and a service was arranged there. The Reid farm, about twenty miles north of Macklin, was selected as another point. Mr. Reid, an experienced sheep man, raised some sheep and did shearing for the Richmond ranch. This ranch was established about two miles south of Macklin by the Richmond Ranching Company of Montreal, and was said to be a "million dollar affair". It was moved when the railroad came in. Near it, in the creek valley, was the Scott ranch.

The Eye Hill Creek, for which the district was named, was not very wide, but was quite deep, and could be forded only at points about six miles apart. As there were no bridges this sometimes meant a long detour. The country was dry, and wells had been dug to a depth of one hundred feet without a sign of water. Strange to say, there were spots about fifteen miles apart where a wonderful supply was found at ten or twelve feet. The Summerbys had such a well beside the main trail, and the Tweedles had one also. Joe Hudson made the three-mile trip there once a week with an ox and stone boat to get a barrel of water. A large slough near his shack covered probably five acres, but, while the oxen drank there, the water was not fit for humans. During the late summer the slough dried up and I walked out to what had been a small island. On the far side there was a fine clear spring of pure water that fed the slough and which was then easily reached.

The soil around Macklin, being heavy, was hard to bring under cultivation. If too wet, it gummed up the implements, and, if too dry, it was hard to break up. A few years of cropping probably altered it. The sheep ranch grew no crops. The herder lived in a covered wagon with his dog, and supplies were taken out to him. Every night he ran the flock into a portable kraal made of page-wire



James A. Donaghy, Presbyterian student missionary. (Picture taken in the Paynton area, 1903.)

fence. It enclosed a circular piece and had one small gate. When pasture began to get bare he just pulled up stakes, hooked one end of the fence to his wagon, and moved to a new pasture.

Around Macklin there was little in the way of picnics or sports to relieve the daily grind. To the west, on the Alberta border, it was different. Just over the line, the Rev. A. Thompson, a retired minister from Kincardine, Ontario, had his homestead, and the Saskatchewan settlers benefitted from his presence. He organized an annual picnic and, in spite of the lack of trees, they had good times. It was known as the Stansleigh picnic, from the post office across in Alberta. There was plenty of room for sports, and lots of sunshine which used to curl up the sandwiches as soon as the tables were set for lunch. Every one for miles came to this "get-together", travelling by ox wagon, as cars were still in the future. Harvey Reid and his sister had a buggy, but no horse; so they hitched an ox to the buggy and took in the picnic! Mr. Thompson, as leader, made a speech to the assembly. Many who attended those picnics have passed away and some of the children are now grand-parents. The world moves on and pioneers are often forgotten. It is well to think of them and record how they laid the foundation for what we have today.



CHURCH FURNITURE—PIONEER STYLE

In her reply to Saskatchewan Archives Questionnaire No. 4 (Pioneer Churches), Mrs. Winnifred M. Taylor of Paynton, Saskatchewan (daughter of Arthur M. Black) describes the improvisations which were common in pioneer areas when church services were arranged. The Black family came to Paynton from England in 1903. Presbyterian services were held in their home from July to September 1903, by James A. Donaghy, student missionary from Manitoba College. He was their first minister.

"In 1903", Mrs. Taylor writes, "services were organized and held at our home, a log house, 17 x 19—two rooms. Democrat seats, boxes, boards, and four chairs comprised the seating. Even the cook stove, well black-leaded, cold, and covered with newspaper seated four back-to-back. We children often sat on it. About 16 to 20 was the usual number, sometimes 30. Once we had outdoor service as there were too many."

"We had a piano (brought from England), also the post office, so neighbours got their mail, too, by coming to the service."

The Newspaper Scrapbook

AUTO TRIP—REGINA TO STRASSBURG [1908]

Dear Sir,

Taking advantage of the usual extended Saskatchewan summer a party composed of C. H. Gordon, J. Vincent Gordon and wife, née Miss Addie Hamilton, of Erin, Ont., Master Russel Gordon, and W. G. Neelands, left last Monday for a short outing "by the gasoline route" to Strassburg.

Leaving the capital at noon we were soon speeding at a 30 mile clip through the greatest grain fields of the world.

Before we could realize that we were well started we were sailing through Condie noticing along the way many thrifty homes and well tilled farms, with their well filled granaries bearing witness that in this province peace and plenty reign supreme, away past stock farms where high strung horses and contented cattle throw up their heads and scamper away as though they enjoyed "Benzine Buggies", quite as much as we did.

Here we are at the big hill coasting straight as an arrow where a swerve or slew means the hospital, for both car and contents, sliding down as smoothly as a sled in winter and with the further satisfaction that for the moment we were getting along without contributing a single penny to John D. Rockefeller's billions, as we were not using any gasoline for that part of the trip at any rate.

Down, down we sweep through the pretty little village of Lumsden, nestling in its nook in the banks of the Qu'Appelle—passing stores, warehouses and cozy cottages, over the bridges and culverts which meet at almost right angles, illustrating that narrow if not straight are the paths that lead to Strassburg.

You just catch a passing glimpse of the little hamlet of Craven as it snuggles back behind the projecting foot hills, almost as though it was apologizing for being on the map—it's a pretty spot, but shy, very shy.

Up the grade we go to McKillop's Landing—where we make a side trip along the lake for a few miles, with its almost solid row of trees on either side—naturally macadamized roads—winding in and out through the ravines up and down small hills—with the overhanging banks and hills towering far above us on our right, to the left we see the beautiful blue waters of the lake lapping the boulders at our feet as though in play, and glinting and glimmering in God's good sunshine as far as the eye can see.

Retracing our way, we find ourselves back to the foot of the big hill on the north side of the valley. Up we go but only for a short way. We "stall" and have to go back down to level ground again—just to let the engine rest and get its courage up—and we now see where John D. gets busy filling our gasoline tank. Out we start with a rush but have to adopt the low gear before going far; finally, slow and steady, assisted by the Standard Oil Co., we make the grade.

Here a new scene meets the eye. The country is more rolling and is covered with groves and clumps of poplar, birch and cottonwoods that are now stripped of the most of their leaves. Those remaining on the trees are of sombre-hued grey, green and hazel browns that lend a touch of sadness to the picture, as it reminds us that the harvest is past and the summer is almost gone. But the rose bushes with their bright red berries lend a cheerfulness to the scene, and give promise of April showers, and another spring, when Mother Earth will be adorned with green grass, beautiful foliage and sweet smelling flowers.

While we have been dreaming, we have been following the winding trails, in and out past small sloughs, with their quota of wild ducks, past thick clumps of underbrush, from which the rabbits frisk in either fear or delight to join their neighbors in quieter quarters.

Perhaps it's the b-i-r-r of the startled prairie chicken as they start up and soar or fly away with their short spasmodic flutterings, or an occasional slinking, sleepy prairie wolf, sneaking amongst the thicket that takes everybody's attention, which adds to the enjoyment of an outing of this kind where accidents are taken as jokes, such as the breaking of our drive chain, which delayed us a couple of hours, while the chauffeur walked a mile or so to a farm house, where the necessary repairs were made, and our journey continued without further mishap.

It is now growing dark and the lamps are lighted, which lends a new charm to the situation, as we swiftly steal along through the keen night air, following closely the bright trail marked out for us by the great eyes of the moving monster. We seem to be going at a greater speed than during the daylight as on we glide with an occasional bump against some small boulder.

We are all growing rather tired, when the lights of Strassburg show in the distance and the most of us make the discovery that we are hungry, and welcome the sight of the hotel, where we are all soon seated without very much ceremony, enjoying a wild duck supper.

There may be other sports that excel a trip of this kind, but I, for one, have yet to find them congenial companions. Saskatchewan weather and a good car are good enough for

Yours truly,

W. G. N[EELANDS]

Nokomis, Oct. 14, 1908.

Regina Leader, October 20, 1908.

Golden Jubilee News



As Saskatchewan's jubilee year approaches, rustles of preparation are imperceptibly swelling toward the full orchestra of celebration. One of the most persistent themes of this year will be the rustic sign-boards and bronze tablets of our historic site markers. Readers of 'Saskatchewan History' will be interested in an up-to-date report of the historic sites program.

Early in April the first full-scale model of a Red River cart was completed in the wood-working shop of the Regina jail. These carts, (15 will be made this year), are to be used as markers at points throughout the province where the historic trails of the old North-West now cross modern highways. The research behind this project and the careful attention to authentic detail involved, is a fascinating story in itself. Harry Ford, who practiced the trade of wheelwright in England many years ago, was engaged to construct the carts. He spent many weeks of research in museums and archives until he was satisfied he had the correct measurements and construction details. Getting the right kind of wood was another problem. Manitoba oak was the traditional material used for rims, spokes and axle, but the hubs had to be made of sound and seasoned elm because oak wouldn't make a large enough hub to take the necessary drilling. The frame of the rack was made of willow stakes, with planks for the flooring. The carts were held together with wooden pegs and an ingenious locking together of the pieces. The five-foot high wheels were dished, or curved into the hub like a large bowl. All these details are faithfully repeated in the '54 models. The wood-working class of the jail, under direction of George Perfect, shop instructor, and Ray Spokes, maintenance mechanic, are assisting with much of the machine work, but Mr. Ford does the hand work himself. The finished Red River cart will be set on a concrete platform 16 feet long, with uprights and gabled roof, and a 48 by 84 inch signboard to tell the story of the site. A few of the carts will be used in museums, or for parades and pageants.

How are the old trails located? Most of them have long since been plowed under or obliterated by modern roads and towns. The story of plotting the trails almost reads like a Scotland Yard novel, and the man who did the detective work was Thomas Petty, a retired school principal from Indian Head. Mr. Petty has been interested in the history of the province for some time, and he helped to locate the Qu'Appelle Lakes Fort on the plains with Dr. A. S. Morton. To plot the trails, he began working from the route maps of early explorers and the first topographical survey sheets of the Department of the Interior in 1893. The trails as marked on these old maps were transposed to the present topographical survey sheets in order to locate them in relation to present highways and landmarks. There are fifty or more of these maps to cover the province. Finally, they were again transposed onto a map of Saskatchewan, so that all the trails would be plotted against all the highways. Still Mr. Petty's job wasn't finished. He then

went to the Office of the Chief Surveyor to study the earliest township surveys. The old trails were marked on many of these, and thus Mr. Petty was able to narrow the location down to a rod or a fraction of a rod in most instances. There are, of course, some visible remains to help the trail detective—ruts, a difference in the size of trees if in a wooded area, or a difference in soil texture.

The Carlton trail from Fort Garry to Edmonton was probably the earliest trail to cross Saskatchewan, and it will be marked in two places. Other trails to be marked this year include: Battleford-Swift Current, Fort Walsh-Fort Qu'Appelle, Wood Mountain-Fort Qu'Appelle, Troy-Battleford, Fort Ellice-Moose Mountain, Fort Ellice-Elbow, and Eastend-Belknap. A total of 44 sites, trails



Bureau of Publications Photo

Harry Ford and J. D. Herbert, Director of Historic Sites, examining one of the replicas of a Red River Cart being constructed for the Golden Jubilee historic marker program.

and public buildings are listed for the '54 marking program, under direction of J. D. Herbert. Some of the sites are suitable for picnicking or camping grounds; and facilities such as outdoor fireplaces, tables, benches, shelters and sanitary accommodation may be provided. Where they are near cities, towns or villages, the Jubilee sub-committee on historic sites and publications will provide only the marker, and the community will be invited to develop and maintain the recreational facilities. Several communities have already begun such joint projects.

Small grants to assist local projects will be made at the discretion of the sub-committee.

Where historic sites are to be marked adjacent to provincial highways, drive-offs from the road to the adjoining property, with parking space, will be constructed under the direction of the Department of Highways. At the approaches to historic markers, directional warning signs will also be erected.

Three types of markers will be used, as well as bronze tablets on historic buildings. The most common type consists of a rustic sign board, 48 inches by 96 inches, hanging from a cross beam and supporting uprights, inscribed with a description of the site and the words, "Preserve our Heritage". For sites where the historical importance does not warrant a detailed inscription, a smaller signboard, two and one-half feet by three and one-half feet, will be used. The third type is the model of the Red River cart—the maker of trails in days of the old North-West, and now, appropriately, the marker of trails.

The Historic Sites sub-committee has announced one of the most significant historical discoveries to be made in Saskatchewan. The long-looked for 1775 trading post of Alexander Henry and the Frobisher brothers, Joseph and Thomas, has been found on the west shore of Amisk (Beaver) Lake, about 40 miles south-west of Flin Flon. The site has been placed under protection of the *Provincial Parks and Protected Areas Act*.

Saskatchewan's jubilee is a time for celebration and commemoration by the people in communities all over the province. One of the finest ways to observe this event is to publish a local history, as Saskatchewan publishes her official history. To those communities, organizations, or church groups who have such a project in mind, the Jubilee Committee announces the publication of the *Guide to Writing Local History in Saskatchewan*, by Allan R. Turner of the Archives Office at the University of Saskatchewan. This booklet will be an inspiring and practical aid to your history project, and you may obtain a copy by writing to the Saskatchewan Golden Jubilee Committee, 22 Government Insurance Building, Regina.

Of other jubilee plans and projects underway, we spotlight these as being of interest: The Saskatchewan Golden Jubilee Choir, now being rehearsed under direction of Don Cowan and Lloyd Blackman, Regina high school teachers, is scheduled for grandstand appearances at the Wisconsin State Fair in Milwaukee, August 24 to 27 of this year. From August 28 to September 1 they will appear at the Minneapolis State Fair, including guest performances at the American 4-H Club rally held in conjunction with the fair. They have also been scheduled for an appearance on the radio-TV Breakfast Club program at Chicago. This is only the beginning of engagements and tours expected for the choir during the jubilee period. Neil Harris's musical revue is completed, with an imaginative and adaptable stage setting worked out by Professor Frank Holroyd, University of Saskatchewan, and the first production will be in August this year at the National Kinsmen's Convention in Saskatoon. School Broadcast programs will feature Saskatchewan history beginning in October. Jubilee songs will be taught on music

broadcast programs, and school choruses organized throughout the province. School curricula are being planned around Saskatchewan historical themes, and classes will be encouraged to undertake local history projects.

An anniversary celebration means invited guests. Nobody wants to have a party just for themselves. Saskatchewan, too, will share her golden jubilee with tourists, with especially invited guests, and most of all with 'ex-Saskatchewanians'. The Jubilee Committee is busy rounding up names of former residents, and following up with invitations to revisit our province in '55. Additions to these names are welcome, and they should be sent to Post Office Box 1955, Regina.

This is part two of a continued report to '*Saskatchewan History*' of jubilee plans and events. We hope that each issue will bring more exciting and varied stories under the Jubilee crest.



CARLTON HOUSE IN 1820

Carlton House (which our observations place in latitude $52^{\circ} 50' 47''$ N., longitude, $106^{\circ} 12' 42''$ W., variation $20^{\circ} 44' 47''$ E.) is pleasantly situated about a quarter of a mile from the river's side on the flat ground under the shelter of the high banks that bound the plains. The land is fertile, and produces, with little trouble, ample returns of wheat, barley, oats, and potatoes. The ground is prepared for the reception of these vegetables, about the middle of April, and when Dr. Richardson visited this place on May 10th, the blade of wheat looked strong and healthy. There were only five acres in cultivation at the period of my visit. The prospect from the fort must be pretty in summer, owing to the luxuriant verdure of this fertile soil; but in the uniform and cheerless garb of winter, it has little to gratify the eye.

Beyond the steep bank behind the house, commences the vast plain, whose boundaries are but imperfectly known; it extends along the south branch of the Saskatchewan, and towards the sources of the Missouri, and Asseenaboine Rivers, being interrupted through the whole of this great space, by few hills, or even rising grounds. The excellent pasturage furnishes food in abundance, to a variety of grazing animals, of which the buffalo, red-deer, and a species of antelope, are the most considerable. Their presence naturally attracts great hordes of wolves, which are of two kinds, the large, and the small. Many bears prowl about the banks of this river in summer; of these the grizzle bear is the most ferocious, and is held in dread both by Indians and Europeans. The traveller, in crossing these plains, not only suffers from the want of wood and water, but is also exposed to hazard from his horse stumbling in the numerous badger-holes. In many large districts, the only fuel is the dried dung of the buffalo; and when a thirsty traveller reaches a spring, he has not unfrequently the mortification to find that it consists of salt water.

—John Franklin, *Narrative of a Journey to the Shores of the Polar Sea in the Years 1819-20-21-22* (London, 2nd ed., 1824).

Book Reviews

THIS IS SASKATCHEWAN. By *Robert Moon*. Toronto: The Ryerson Press, 1953. Pp. xii, 242, illus. \$4.00.

It seems reasonable to suppose that one of the tests of a book describing a country or a region is its impact upon readers to whom the area is little known. Do such readers get from it an accurate picture of the topography of the land, its people, their lives and work, failures and successes, their contribution, if any, to the world at large, the goal toward which destiny would appear to be leading them? Or are they left with a blurred impression, an "olla podrida" of facts and fancies, of vague generalizations, of sentimental claims to virtues and powers which are, shall we charitably say, doubtful? In short, is the book the larger offspring of a Board of Trade brochure?

Naturally, the size of such a book as the one under discussion, must largely determine whether the picture is a thumb-nail sketch or a finished portrait. But, large or small, two things all regional books should have in common; they should be systematically planned and, as far as lies within the author's powers, well written. Kinglake's *Eothen* is a small book, but the impression it leaves upon the mind is permanent. Doughty's *Arabia Deserta* is a large book but who, having once read it, can ever forget it? And both, differing as they do in style and approach to their subjects, conform with the standard suggested above. They are both carefully planned and magnificently written. To have read them is really to know something about the old Turkish Empire and Arabia.

Now, as for the book presently under review. Mr. Moon says of it, "What you will read now is one man's story. It is not scholarly—it makes no pretence at covering every niche of a province so vast, for no book—however adequate—can do that". Fair enough. It is obviously unjust to blame any writer for not doing what he never set out to do, so we cannot reasonably cavil at this gossipy, rambling and at times over-sentimentalized account of Saskatchewan. If the book has a plan it would seem to be to bring sharply before the reader's eyes, the shirt-sleeve, iron man pants, bluff and hearty nature of the founding and development of this province. There's nothing wrong with that, for Saskatchewan has become what it is today mainly through the efforts of simple, hard working men and women, humble in origin and with little or no outside influence or backing. It seems to this reviewer that this evidently was in Mr. Moon's mind when he chose a stockyard worker, a caretaker and an usher in the Legislature as representative of the many who have lived, worked and died here, and

"Of whose life and death is none
Report nor lamentation."

But there can be no excuse for filling out the pages of a slight book, or a massive one for that matter, with the kind of writing which we find on page 3. This is padding, nothing more or less, and poor padding at that. The paragraph beginning "Because of these men and this earth", may be cited to illustrate this point. In the first place it isn't true, and in the second it is impossible to read

any meaning into the third sentence. There is no intention of making a great fuss about occasional slips, for if a man wishes to write in a breezy, familiar, journalistic style, well and good, but he should not interlard it with such sentences as this sample: "Talk to its people and learn how closely men are linked with this earth. Pause and listen to its lore and you will have as your reward as remarkable legends of strangeness and heroism as exist!"

There is, none the less, much good stuff in *This Is Saskatchewan*. One can catch the appearance, the talk and business of the people, the atmosphere of the little prairie towns, the farms, the dusty roads, the interminable distances, with a clarity which is admirable. The sketches of Moose Jaw, Swift Current, the Cypress Hills are full of life and stamped with an authenticity which makes us ready to forgive Mr. Moon a great deal. As he travels from the South West to the Qu'Appelle, on to Saskatoon, through Batoche to the North Saskatchewan, it is only fair to say that he is a dependable and entertaining guide.

It is unfortunate that the illustrations should consist almost half and half of good ones and others so commonplace that they are almost comical. It would not be surprising if the citizens of Moose Jaw, Swift Current, Yorkton, Weyburn, North Battleford, Prince Albert and Saskatoon were to declare a blood feud against the photographer.

We have on the whole to be grateful to Mr. Moon for this account of Saskatchewan. It is at least a promising start towards the book, yet to be written, that will do justice, both in style and content, to this important and colourful section of Canada.

J. S. WOOD

THE WIND AND THE CARIBOU. By Erik Munsterhjelm. Toronto and New York: Macmillan, 1953. Pp. 234. map. \$3.50.

There is nothing in the poetic title *The Wind and The Caribou* that would lead one to expect what is in actuality a document of the trapping fraternity in Saskatchewan's far north. Mr. Munsterhjelm shows his concern for the public's full appreciation of the life of the trapper, which is "a life so different from anything farmers know". We can assume that the author wrote the book as proof of this fact, and he certainly succeeded.

Those who have lived in the north will enjoy the book because of its basic authenticity. Other readers who have lived only on the fringe of this romantic country will appreciate the accuracy of the fine points of trapping, expressed much better and with more colour than they thought possible. The author has a keen appreciation of the legends of the Indian people and feels, as many will, that these legends are worth recording. In his observation of the same people, however, he makes the mistake of many who, when coming into contact with a racial group with habits strange or different from their own, speak a little disparagingly as though the way of life of any one particular race could be the model of civilization.

There is variety under the title *The Wind And The Caribou*, and material for many possible books rolled into one. Throughout the narrative there is an excellent portrayal of the saying "A dog is a man's best friend" and enough dog stories to form a separate work. Whether one happens to be a mammologist or a schoolboy, one will appreciate the description of the habits of "Lobo" the wolf and also the exciting word picture of a wolf at close range.

From the beginning of the book where he boards the "Muskeg Flier" for the Waterways, to the end where he draws a humorous comparison between the marten, "a wild animal of dubious habits", and women, including "their doubtful perfuming", the author sprinkles his book with many types of humour. This is all in good form and original in character but some of it is, too frequently, at the expense of the Indian. Although due allowance is made for white influence on native ways, the fun still hurts.

For the conservationist or the naturalist there is recognition of the balance of nature and its effect on the trapper's livelihood and also of the usefulness of conservation education in this remote country, for he remarks that "Education has taught the Chipewyans not to waste Caribou". Mr. Munsterhjelm as a sportsman and a trapper seems to fall into the common error of criticizing the scientific, or as he says, the expert approach to game management; yet at this moment, the wolf, which he abhors, is being controlled in that region by trained men who have their eye on the conservation of our wildlife.

The description of bush country methods of travel will be interesting to some and useful to many who wish to follow the footsteps of the voyageurs. The most useful one described is that of taking the weight off the back by literally "using one's head". It will be hard for city dwellers who are used to the amenities of life, to grasp the meaning of "travel light", which in this book is travel without jam, butter, bacon, eggs and generally taking a chance on what nature might provide. Perhaps the author will expand these tips some day to give us a good example of the "how to do it" book of which he complains so bitterly, and rightly so. There are many other interesting points which prompt comment or question, but the real pleasure will be derived by the reader who stumbles on these tasty morsels for himself. The book is well worth reading; it is a true painting of far northern Saskatchewan and its people.

R. F. ARNOLD

ST. PATRICK'S CHURCH—ANGLICAN—HUDSON BAY, SASKATCHEWAN, CANADA. GOLDEN JUBILEE, 1903-1953. *Prepared and illustrated by the Rev. H. B. Miller, with an introduction by the Rt. Rev. Henry Martin, Bishop of Saskatchewan.* Hudson Bay, 1953. Mimeographed. Pp. 49. \$1.00.

This is the history of the Mission of Hudson Bay, the most easterly of the Diocese of Saskatchewan, including the service points of Hudson Bay, White Poplar (6 miles west), Etomami (12 miles south), Erwood (15 miles east) North Erwood (Smokey Ridge—35 miles north-east) and Prairie River (26 miles by rail, 75 miles by road west).

The method by which the publication was financed may be of interest to those who are writing small local histories. The printed cover, illustrated by a photograph of St. Patrick's Church, was provided as the gift of a business concern in northern Saskatchewan and the additional pages of congratulatory messages, contributed by business men of Hudson Bay and friends of St. Patrick's paid other costs of publication. These messages with their illustrations are the work of the Rev. H. B. Miller, the incumbent of the Mission, who included another six sketches in pen and ink as illustrations.

The content of the publication is based on the records of the Mission and the author's knowledge of the history of the Diocese and of fur-trading days. Certain references might have been expanded: the Rev. Thomas Clarke, who is mentioned as founding the Mission in 1903, was a link with the earliest history of the Diocese, for he came in 1877 to the new Diocese and was later ordained by its first Bishop, the Rt. Rev. John MacLean. Then again, in a reference to the "sixty" catechists, no explanation is given for the use of the quotation marks, and not all who read the booklet will be familiar with the ill-advised scheme under which Bishop Lloyd, then Archdeacon, brought to the Diocese that number of men, so few of whom proved fitted to the work.

On page 28, only a paragraph is given to a project which has attracted recent attention—the St. Patrick's Co-operative Play School. Fuller information on this significant venture is given in the bulletin, "Saskatchewan Community", Vol. 5, No. 5, January 18, 1954, published by the Adult Education Division, Department of Education, and the Saskatchewan Arts Board. It is evidence of what Mr. Miller can produce with proper assistance.

This history of the Mission is an interesting and informative booklet. In addition to his enthusiasm for the project, Mr. Miller has given careful thought to the preparation of the material. It is unfortunate that in the typing and mimeographing the same high standards were not maintained, for the work suffers through untidy arrangement, mis-spelling and the casual use of capital letters and punctuation marks. However the entire project is so worth-while that criticism seems out of place. In the preservation of local history it is an example of what enthusiasm and initiative can produce.

RUTH MATHESON BUCK



Editor's Note

In the last issue of *Saskatchewan History* the concluding half of C. MacDonald's review of the *History of Montmartre*, by Fr. Roméo Bédard, was inadvertently omitted. This portion of the review dealt with the book as a parish history, which it primarily is, and covered the story of Montmartre from 1900 until the present.

Notes and Correspondence

Our last issue carried a notice regarding membership in the Canadian Historical Association. Since then some changes have been made in membership fees. The revised schedule is as follows:

Membership including the Annual Report and historical book-lets as published.....	\$ 3.00 per year
Membership and including subscription to the Canadian Historical Review or to the Bulletin des Recherches Historiques.....	\$ 6.00 per year
Membership and including both of the above noted publications.....	\$ 7.00 per year
Combined membership in the Canadian Historical Association and the Canadian Political Science Association.....	\$10.00 per year

(These combined memberships include subscriptions to both the Canadian Historical Review and the Canadian Journal of Economics and Political Science).

Saskatchewan Archives Questionnaire No. 7 on Pioneer Folklore is now being circulated. Copies may be secured by writing to the Saskatchewan Archives Office, University of Saskatchewan, Saskatoon.

Mr. H. J. Halldorson of South Burnaby, British Columbia, and a pioneer of the Wynyard district, has sent in the following account of pioneer days in that area:

"The first settlers in the district south of the Quill Lakes in Saskatchewan were principally Icelanders from North Dakota who arrived by special train from Emerson to Wadena, a distance of about 30 miles from the settlement. That was in the spring of 1905, most of them having filed on their homesteads the previous year. The train consisted of thirty box cars and five passenger coaches, with over one hundred persons, including children. The establishment of a post office was granted to the settlers the same summer. I was appointed postmaster and the name Sleipnir was adopted at my suggestion. (The name Sleipnir, sometimes spelled Sleipner, is taken out of Scandinavian mythology, and is supposed to be the name of an eight-footed steed, owned by Odin). That same fall I started a grocery business on a small scale in connection with the post office, in a log shanty adjoining my dwelling, but built a separate store later, which I got my neighbors to move to the townsite of Wynyard in the spring of 1908. The power used to move the store was seventeen oxen. This was several months before the first C.P.R. train arrived on the railway extension from Sheho. The Wayne Hotel was under construction, and soon thereafter a hardware store, and a drugstore. The Bank of British North America opened up first in the hotel and soon thereafter in a small building across the street from the hotel. My memory has often reflected, with some mental agitation in later years, on the occasion when the first money parcel arrived at my post office for the bank. That was on a Saturday when the bank was closed. I contacted the manager as soon as I could find him after the mail was sorted, requesting him to call for the parcel that same day, as I had no space large enough for it in my small safe and no other

receptacle under lock and key. He promised, but failed to do so. After the messenger called for it the following Monday, I casually inquired about the amount of money that was in the parcel. \$8000.00, was the reply. What a present-day risk of leaving such sum on the top of a desk for almost three days, unprotected with the exception of a few newspapers covering it to obscure from instant view. But honesty was the motto in those days, and burglary unknown among the pioneers.

We have received from Mr. Vernon Meagher of Neilburg, Saskatchewan, a copy of his unpublished *History of the East Manitou District*, 1908-52. This commendable piece of work is seventy-six typewritten pages in length and bound in a hard cover. Mr. Meagher has taken each section in the area comprising Division Three of the Rural Municipality of Hillsdale, No. 440, and told who settled on the land, giving considerable information about the families and subsequent changes in ownership. He includes a history of the East Manitou and Euclid school districts, the rural municipality of Hillsdale, and interesting accounts of the first post office, early crops, annual picnics, prairie fires, old roads, and rural telephones.



Contributors

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J. S. WOOD is chief librarian of the Saskatoon Public Library.

RUTH MATHESON BUCK, Regina, is the author of numerous articles on Saskatchewan pioneers and early missionary activity in the West.

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